1: Nachtigall --56 E-5 (1952-1953) 1955 SC15 Paez SC15
Colombia SC1

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276 by the "Ministerio de Trabajo, Higiene y Prevesion Social." C 656 This prohibition was extended by Decree No. 578 of 1941 by the same ministry, according to which an exact list of the existing coca plants of the country was demanded and their destruction ordered, /135/ with a simultaneous prohibition against new plantings (Duque, 1945, pp. 445 f.). Of course this prohibition against coca planting cannot be strictly supervised and enforced in all the remote parts of the country.

P 276 461 The argument for the use of coca has remained the same from the time of the Conquista to this day: it is supposed to drive away hunger and to give strength. "Without coca one cannot work," I was told over and over again when I asked the Paez the reason for chewing coca. And, as a matter of fact, one sees the Paez chewing it on the long trips to market and during every physical task; but only at work, when one needs strength, and not during festivals and celebrations or on festive days. (The shamans are an exception, see below.)

P 276 P [897] The bitter tasting coca is chewed by both sexes, and the boys begin at 12-14 years of age, when they also begin helping their father with the work in the fields. The girls generally begin somewhat later, and in old age both sexes chew quite heavily and more frequently than is normal in younger years. The men take coca three times a day as a normal dose, and each dose lasts about two to three hours. Nothing is eaten all day after taking the first meal early in the morning before work; the second one P [272] is not eaten until after they return home from the fields in the late afternoon. During the pauses for coca, unfermented sugarcane juice (nyũsayumfl) is drunk, everyone carrying a calabash with one to two liters of it with him.

P 276 249 [137] The coca shrub, about 80 to 200 centimeters high, is striking even at a distance because of its fresh, light green, lancet-shaped leaves, which have two slightly curved longitudinal lines on the underside. Among the Paez of Calderas almost every family has its coca shrubs, the leaves of which, after plant- P ing, are harvested from the first year for about 20 years. Anyone [437] who does not own coca shrubs himself trades for the leaves in

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5. Folklore

*539 The present fund of tales of the Paez is neither rich nor varied. Here, too, a certain impoverishment has undoubtedly taken place, as may be seen from fragments of larger complexes of myths. Among these there are the "Story of the Woman from Whose Body Useful Plants Come Forth," stories about transformed animals and human beings, as well as stories about werejaguars. [171] The story of the ghostly human head that comes rolling by is also extraordinarily widespread in North and South American legends [176] and has a manifold lunar-mythological meaning. In contrast to this, the complete absence of typical stories about the forest spirit (gĕlyómp) is noteworthy, although the latter plays an important role in the religious conceptions of the Paez. Animal and transformation tales are only very dull and colorless.

114 609 *539 [887] Unfortunately, the reluctance of the Paez to communicate is particularly frustrating in the recording of the myths. It is primarily the old people who can tell stories. But they are the very ones who are particularly standoffish toward the stranger. The chroniclers and early reporters tell us nothing about the folklore of the Paez, and even the most recent travelers of the thirties report only the story of Juan Tama or deny that the Paez have any mythology at all.

12 609 *539 [554] The stories collected by S. Bernal Villa and by myself could surely be augmented with better acquaintance among the old people. The unpopularity of our interpreter, especially among the old people, was sometimes so great an obstacle that Victoriano had to ask suitable informants for some of the stories told about his father or uncle.

*539 The themes of the stories chiefly consist of tales about Thunder (Nos. 1-12), mostly under his names of Juan Tama, Llivan, Chauté, or Juan Chiracol. In the myths he is the first shaman and teacher of the present-day shamans (see under "Religion" /see pp. 176 ff. /) and considerably more powerful than human beings. He is not an exalted, numinous figure, however. On the contrary, people in olden days /293/ sometimes treated him quite badly, threw poisonous herbs in his lagoon,